

Fabricated_Hadīth "Ribā has 70 odd branches, the lowest is equivalent to a man committing adultery with his Mother"

Shaykh Sulayman al-‘Alwan said:

A group among the later scholars have gone towards the authenticity of this report, and what's correct is that its first part is authentic "Ribā has 70 odd branches", but as for "And the lowest is equivalent to a man committing adultery with his Mother", then this is a #Lie upon the Messenger of Allāh(صلى الله عليه وسلم), and goes against the General and Specific Principles [of the Sharī'ah], and contradicts the Authentic Hadīths, and is Clear & distant from the intellect, and some of the reasons for this:

1. That Zinā is greater in Harām than Ribā in both its types: Debt and Remnants.
2. That committing adultery with Mahrams is from the biggest of Harām, and from the greatest of sins, and a group among the Scholars have gone to say that whoever commits adultery with a Mahram of his is to be struck with the sword, even if he was not Married, and that is because of the severe matter of Zinā, but the Majority of the Scholars went to say that he's lashed like others, and it's completely fine to whip him[Ta'zīr].

And thereupon, how can you make the Ribā dealings, and the lowest level of Ribā greater in prohibition in the sight of Allāh(سبحانه وتعالى) than a man who commits adultery with a Mahram of his?!! Rather, he committed adultery with his Mother, wal-'Iyāthū Billāh?!!

3. That the Prophet(صلى الله عليه وسلم) said in the Hadīth "The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour." So the outward meaning of this Narration is that the most severe Ribā in the sight of Allāh(سبحانه وتعالى) is going into length in talking unjustly against a Muslim's honour, and what kind of elongation is more severe than having a slave[of Allāh] commit Zinā with his Mother, this is the greatest type of elongation[going to lengths in talking unjustly against a Muslim's honour]

So it's understood that the last Hadīth contradicts the first [Hadīth], because if he said "And the lowest is a man committing adultery with his Mother, & The most prevalent kind of Ribā is going to lengths in talking unjustly against a Muslim's honour.", it is as if this report doesn't consider committing adultery from going into lengths in talking unjustly against a Muslim's honour, and sufficient is the gruesomeness and atrociousness of that.

And this matter is picked up by the intellect, and is understood by the text, and no one can stubbornly contend with it, and that's why Imām Abū Hātim(رحمه الله), Ibn al-Jawzī(رحمه الله) and a group of Scholars have judged upon this report as being Fabricated and a Lie, and the statements of whoever authenticated it isn't taken into account at all.

And this reaffirms the meaning which we stress on always returning back to the words of the Imāms of the Salaf, and not being confined to authenticating reports based upon the outwardness of the chains, or simply relying upon the statements of the Later Scholars.

Side Note: I'm translating بضع وسبعون as "70 odd", but there's a difference of opinion regarding what "بضع" is, however if you refer back to Fath al-Bārī by Ibn Rajab(رحمه الله) on his explanation of Sahīh al-Bukhārī, chapter of Ēmān, he has mentioned several opinions, and what seems to be most correct according to most scholars is that "بضع" is any number between 3-9.

More_Info regarding the Hadith, Shaykh al-Muhaddîth Sulaymān ibn Nāsir al-'Alwān(حفظه الله) said:

The Hadīth “Ribā is 70 levels...the lowest of that is a man committing adultery with his mother” this report is Fabricated, it has no basis from the Messenger of Allāh(صلى الله عليه وسلم).

Al-Hākim(رحمه الله) has narrated it in al-Mustadrak and authenticated it, however this is a mistake from him, this report is fabricated. It's proven from ibn Mas'ūd(رضي الله عنه) that he said “Ribā is 70 odd branches, and shirk is similar to that”.

This chain is authentic to ibn Mas'ūd(رضي الله عنه), al-Bazzār(رحمه الله) and others narrated it.

This is an evidence regarding the severe matter of Ribā and Shirk. And ‘Abdullāh ibn Mas'ūd(رضي الله عنه) says 70 levels, most of the creation do not know except 1 or 2 or 3 or 10 levels, the rest of it is ignored.

This is an evidence regarding its severe importance, and a person must be mindful regarding the matters of Riyā’, matters that deal with displaying yourself to the creation, matters that deal with speech, whenever such an individual commits Shirk and he's unaware.

And everything that has a means towards reaching Major Shirk, then it's from the Minor Shirk, or it has a mentioning of other than Allāh(جل وعلا) with Allāh(سبحانه وتعالى), like an oath to other than Allāh(سبحانه وتعالى), taking an oath of trust, swearing by your father, swearing by your mother, and like saying “If Allāh wills and you will”, this is all from the Minor Shirk.